

A Study on Grace  
Written by T.O.D. Johnston

A concise study on the subject of Grace, based on the book "Grace" by Lewis Sperry Chafer in 1922. The book is totally based on Scripture. My purpose was to digest and concisely cover the most important points of this lengthy study of the subject of Grace. All the appropriate Scripture is included.

Read the book "Grace" by Lewis Sperry Chafer here -  
[http://bartimaeus.us/pub\\_dom/grace\\_pl.html](http://bartimaeus.us/pub_dom/grace_pl.html)

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A Study on Grace - Lesson I

The grace of God provides salvation through the sacrifice of Christ, freely, by faith. God has given instruction to these believers as to how to live in response to their new standing and heavenly calling in Christ. They are to be obedient children to the Heavenly Father, to be guided by His Spirit.

To the world (and all other religions), Christians are observed and judged according to outward works. They see just another system of works to earn salvation and a ticket to heaven. This is spiritual blindness. It cannot be healed by observation or knowledge. All other religions have lists or rules, also.

Spiritual sight and understanding comes only through the ministry of the Word of God and the Holy Spirit. The believer receives the Spirit that they will know the things of God, given us freely in Christ:

I Corinthians 2:9,10,14 -

9 But as it is written,  
 Eye hath not seen, nor ear heard,  
 neither have entered into the heart of man,  
 the things which God hath prepared for them that love him.  
 10 But God hath revealed them unto us by his Spirit: for the Spirit  
 searcheth all things, yea, the deep things of God.  
 14 ¶ But the natural man receiveth not the things of the Spirit of  
 God: for they are foolishness unto him: neither can he know them,  
 because they are spiritually discerned.

John 3:3 -

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

It is only the Holy Spirit that is promised to us into all truth. He is called the Spirit of Truth. He will speak of the glories of God and the blessings of His salvation in Christ Jesus, and will show us things to come (see John 16:13-15).

So be it, Amen.

The Word is the seed that is spread by hearing or reading to the human mind (as different as each person, as described by the different soils in the parable of the Sower). The Spirit waters and empowers the seed to sprout. In fertile soil, it grows into the heart and becomes a living, maturing plant to produce fruit. Various other conditions and distractions are described as preventing the sprout and a new life. The Holy Spirit continues to guide and empower the

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new life, and God grants the increase.

I John 2:27 -

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Salvation is not the result of the work of man for God. It is the gift of God: by grace, through faith.

Modernism declares that anyone that has pursued the proper education are then qualified to be an authority in that subject. This has led many intelligent and educated men (mostly) to teach and write about Christianity and the Bible without knowing, understanding, or even recognizing things of a spiritual, miraculous, or divine nature. They can be called unregenerate and spiritually blind. They are left with a system of ethics as the greatest benefit of Christianity to modern society. This is the limit of their writing, teaching, and preaching. Their Churches become a self-improvement society. The goal is to grow and make the whole culture and behavior better and better - a paradise on earth. The Human Improvement Society. They also recognize the good advise and rules of other religions, as different (but not bad or false) ways to God.

## A Study on Grace - Lesson II

### Grace - Chapter 1.

Grace: the supreme motive of God in the creation, preservation, and consummation of the universe. It is the love of God showing itself without limit or measure. It is infinite and eternal.

In the New Testament, the thought of grace is almost exclusively expressed by the word 'grace'. In the Old Testament, the thought is almost exclusively expressed by the word 'favor'. The often given definition of grace is unmerited favor.

### 7 Fundamental Facts about Grace.

1. Grace is not withheld because of sin. God's grace provided the way of salvation through Christ's sacrifice, to pay for man's sin. God is righteous, and free to bestow grace in every case. Salvation is by grace also. Every human being has the choice to accept or reject this.

2. Grace cannot be lessened by sin. It never falls short, being without measure, the expression of God's infinite love, His tenderhearted loving-kindness.

3. Grace cannot incur a debt. It is given freely and therefore cannot be paid for before, at the time, or after. Nothing can be added or taken away.

The living service of man is the faithful expression of love and gratitude to God, for His glory. Good works cannot be defined as a job, earning pay, or any other recompense. Good works are done without thought of compensation.

4. Grace is equally given to all. This is because all people (starting with Adam and Eve) have sinned, and are under condemnation. The sentence is death. All fall short. Thus, any claim that human merit has value is irrelevant. On the other hand, rewards are always and only that which is merited by faithful service, based on works.

5. Grace cannot be connected with barter or trade. Grace treats a person according to neither what they deserve, or better than they deserve. Grace saves in every and any case. The blessings are included equally to every individual without measure all that God can do in His expressing His infinite love.

6. Grace is not connected with God directly forgiving sins of the unsaved. His grace is always and only through the cross of Christ. He took upon Himself (Christ) the undiminished righteous judgments of God against sin. The debt of sin was paid by Christ.

## A Study on Grace - Lesson II continued

This judicial forgiveness is final. The individual has unchangeable standing and position in God's family as His child. Forgiveness toward His sinning child is and remains within the family relationship, when the child confesses to Him, fellowship and joy is restored to His child. The child will never be condemned. All sins, past, present, and future, are pardoned forever in Christ. God's imparting and bestowing His blessings are immediate acts of grace.

7. Grace is not part of God's dealing with the sins of the saved. Grace was bestowed by God upon the single condition of faith in Christ. The saved child of God will be forgiven and cleansed on the sole condition of confession. Grace and salvation bring the individual into union with God through reconciliation with Christ. The restoration of the saved is unto communion with God.

I John 1:1 - 2:2. Read the verses online -  
[www.bartleby.com/108/62/1.html](http://www.bartleby.com/108/62/1.html)

The central verse - I John 1:9.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The relationship between Father and child will never be set aside. The Father may correct and chasten His erring child. This was also made possible through the shedding of blood of God's own Son.

The Divine ministry in three parts:

1. God saves sinners by grace.
2. God keeps those who are saved by grace.
3. God teaches the saved and the kept how they are to live unto good works to His eternal glory by grace.

## A Study on Grace - Lesson II continued

### Grace - Chapter 2. Salvation by Grace.

God was taxed less in the power and resources of the creation of the material universe, than in the provision of salvation of human beings. In salvation, He spared not His own Son.

Four aspects of His saving grace:

#### 1. Three Divine motives from least to greatest.

First. We are saved unto good works (Ephesians 2:10). Our salvation begins through the 'new birth', by the Spirit of God. This new creation is organically and spiritually connected to Christ as a branch in the vine, a member of the human body is 'in' the body, as a believer is in Christ, joined together, now and forever. Being joined to Him has redeemed and freed us from the bondage of sin to be zealous of good works. This is not to earn anything, but in recognition, gratitude and love for what God has done for us in Christ Jesus, our Lord and Savior, through His grace, forever. This is an obligation, to walk worthily.

True salvation should be shown by a change in the behavior and conversation of that person. These are rooted in the conscience as a reconciled relationship with God through His grace. This can be defined as the obedience of faith. To live otherwise is the opposite: the disobedience of unbelief. Obedience must never be considered first or alone as God's motive to save men.

Second. John 3:16 - "16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This motive should never be taken alone or first. This motive centers on only the aspect of the human advantage and benefit in salvation.

Third. The final, supreme motive of God in the salvation of men is for the showing forth of His Grace in His kindness toward us through Christ Jesus (see Ephesians 2:7). This salvation is described as those dead in trespasses and sins are raised, made alive, to sit together in heavenly places in Christ Jesus. The unsaved have no hope and are without God in the world.

All other beings of intelligence will know the depth of sin and hopeless situation of the lost. The saved will be observed as now appearing in the highest glory - like Christ. This transformation demonstrates "the exceeding riches of His grace."

From the death of Christ to His return, there have been centuries of human struggle. Nothing that people have come up with

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can, have, or will solve the problems of human nature and the resulting sins. Only God's provision in Christ is sufficient. But the worldly are blind, and in darkness, believing that the intelligence and power of people can somehow improve and provide a better society. This history that man keeps recording includes the multitudes of people that had the answer and tried to put it into practice. The struggle continues. The human nature of man continues to rule.

God's purpose is to gather all the redeemed of this age. The Church being the manifold wisdom of God, the eternal purpose in Christ Jesus our Lord (see Ephesians 3:9-11). The purpose of every individual part of Christ's body (the Church) is to make increase of the body (see Ephesians 4:16). Until the times of the Gentiles is complete.

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Grace chapter 2, continued.

The purpose of God shows forth the exceeding riches of His grace. It goes far beyond the boundaries of this age and includes the whole of creation, the preservation, and consummation of the universe. Christ is the center, cause, purpose and benefactor of all creation.

Colossians 1:16,17.

16 for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 and he is before all things, and by him all things consist:

Through the blood of His cross, He is to reconcile all things unto Himself. He was the Lamb slain from the foundation of the world.

The good works of the redeemed proclaim the Gospel of God's saving grace. Glory will be given to the Lord for His all-surpassing love. This from His incarnation as a human, a servant, humble, obedient unto even death on the cross. God then highly exalted Him, His Name above every name in all of creation.

Philippians 2:6-11.

6 who, being in the form of God, thought it not robbery to be equal with God:

7 but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Hebrews 1:2,3.

2 hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;



### A Study on Grace - Lesson III continued

The complete showing forth (manifestation) of divine grace will be revealed when Christ is together with His transformed body (the Church) in Heaven. The response: His exceeding joy (see Jude 1:24).

All in the present age are under sin and unbelief, equally disobedient and guilty before God. All are therefore under divine condemnation. But since Christ paid the price by His substitutionary death for all men's sins, condemnation remains only for those that reject the Savior. John 3:18 -

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Only when any and all human merit is removed from consideration, does divine grace operate unto salvation. It includes all that God can do for a human being in time, into eternity.

Jesus prayed (John 17:24): "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

The extreme opposite of the saved are the lost: condemned, doomed to death, and hell, guilty sinners, rejectors of Christ and His Gospel.

God's grace cannot be added to any human effort or work. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8,9.) Human language is too limited to describe or picture the limitless measure of this grace.

#### Examples:

John 1:16 - grace added to or heaped upon grace.

Romans 5:17 - grace did 'much more abound' (super-abound).

II Corinthians 9:14 - the exceeding (unable to measure) grace of God in you.

II Corinthians 4:15 - the abundant (overflowing) grace.

The source is God's love as expressed is unlimited flowing forth infinite and eternal in His grace.

#### 7 Major Aspects of God's Provision for Man.

1.) The finished work of Christ, the Gospel of saving grace offered to the whole world lost in sin. (See I Timothy 2:6; II Corinthians 5:19,20; I John 2:1,2.)

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2.) The convicting work of the Holy Spirit. The Gospel is illuminated in the mind and heart of the unsaved. He convinces of sin, righteousness, and judgment. (John 16:7-11.) Only in this manner can the blind and dark soul be led into the glorious light of Christ (II Corinthians 4:3,4).

3.) The moment of belief is the point of the Saving Work of God being accomplished in that instant. Being born again, the Spirit indwelling full of love and light, peace and joy without measure.

4.) The Keeping Work of God. Endurance and perseverance are provided by God's presence, guidance, and power. (Matthew 24:13; John 10:28.)

5.) Deliverance from the power of sin is God's provision for the saved by the indwelling Holy Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Galatians 5:16.)

6.) Christian Growth: the work of God. Only spiritual Christians grow. To remain carnal is to cling to 'babyhood' in spirituality. How to grow: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ..." (II Peter 3:18.) This is a path and process of reading and study of the Word of God, prayer and communion with God and Jesus, assembling with other believers for growth, and praise, reaching out to others with faith, love, and so forth.

7.) The work of God in the final presentation. The believers will be conformed to the image of the Son of God before the presence of His glory to His exceeding joy.

The sovereignty of God in Salvation. God enables the human heart to be drawn to the Gospel. John 6:44 - "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Also God moves the heart of the saved. Philemon 2:13 - "for it is God which worketh in you both to will and to do of his good pleasure."

God cannot be surprised, disappointed, or in any detail be defeated because of an unanticipated action of human "free will". The offer of salvation is to all people as a gift of love. At the same time, God has permitted human life that He knows will reject His provisions of grace. God's love is boundless, but Whose righteousness demands justice, and it can never be diminished.

The Gospel of grace must be preached purely. There must be no limitations because of anything a person can do to diminish it, nor conditions of a human obligation or earned merit. To pervert the

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Gospel in any way, unrevokable anathema is pronounced upon that person (see Galatians 1:8,9).

The Word of God is the bread of life to those who believe: it is the Truth. It shows the True Way. It imparts the True Way of Life in Christ Jesus our Lord, both now and forevermore.

Thus the love of God shown forth by His grace in providing forgiveness and eternal life with Him in the Gospel of His Son.

### A Study on Grace - Lesson IV

Grace, chapter 3. Safekeeping in Grace.

Romans 5:2 - "by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (See also I Peter 5:12.) This word also expresses the condition of continuing and enduring. To stay, without changing, as standing. This is the work of God, through the power of the indwelling Holy Spirit. Human effort or ability has no power to attain the standing of salvation than it has the ability to maintain it (a right standing) before God. God's saving ministry of grace includes and guarantees His keeping ministry of grace.

Some theological systems. They describe the keeping of salvation as being conditioned on human effort or works. Only while and if you are 'good' enough do you stay saved. This belief makes it impossible to grow in understanding and maturity concerning the certainty of God's keeping power from the moment of salvation into the eternal state. To utterly refute the wrong system, more detail will show clearly the keeping power of God. All principles of grace include God's keeping power, and that continues into the time of its consummation, yet to come. God has provided many safeguards to that end.

Nowhere in Scripture is there a separation of God's keeping power from grace, nor a lack of its inclusion in all considerations of God's grace. There is no sin of a Christian that is not covered by Christ's death on the cross. God does safeguard Christians from practicing sin. He chastens when needed as a righteous Father does. Does sin 'unsave' the believer? Scripture (especially the Epistles) deal with Christians, all of whom do sin. Christians are not condemned for these sins.

Human experience testifies that Christians do remain saved in spite of imperfections and sin. The fact is that Christians are not lost when they sin, nor sinless when they remain saved. They are kept by the power of God. No Christian remains standing based upon their good works outweighing their weaknesses or sins. God is pleased to keep His child through His continual love and grace. It is God's supreme purpose to preserve His children forever. This will not be realized unto the saved sinner is transformed into the image of Christ and uplifted. Salvation through Christ includes every moment from the first of faith, every step of the way to the moment of consummation.

Philemon 1:6: "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:". The believer shall "have everlasting life" (John 3:16 end). There is only one condition: belief. No condition related to time or merit to receive what is given which also does not include any limit of time or because of merit or lack of it.

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God's provisions: His supreme power keeps His own unto His eternal purposes. In Romans 8:38,39 Paul expresses the observation that nothing in the natural world, spiritual world, neither death nor life, or any other creature can "separate us from the love of God, which is in Christ Jesus our Lord." This obviously includes all past sins, present sins, or future sins as not even considered. God is able (has the power) to do "exceeding abundantly above all that we ask or think" (Ephesians 3:20). We cannot even imagine the extent or dimension of what is possible to God. Hebrews 7:25 - "He is able to save them to the uttermost." Paul wrote in Romans 4:21 - "and being fully persuaded, that what he had promised, he was able also to perform."

God's eternal purpose, His love as the supreme motive, is also eternal. God showed His love for us, that while we were yet sinners, He sent His Son to die for us. Through the Living Christ we are saved for eternity. This is an unchangeable position and relationship, therefore eternal.

Jesus spoke of those God has given Him, none of them was lost. He prays for them to remain united with Him and the father, to keep them from the evil. He also prays for those that shall believe on Him through their witness, preaching, teaching, bearing witness, by their lives and writings: they shall believe on me through their word.

Let us read some related verses from the Gospel according to John, chapter 17.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

A Study on Grace - Lesson IV continued

None of those ever saved will be lost for so has Christ continued to pray for us in heaven. Hebrews 7:25 - "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Christ's prayer is effectual, always, and continual, always, This fact contains our eternal security as children of God in Christ.

The Substitutionary Death of Christ. Romans 8:1 - "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The Resurrection of the Son of God. Every believer partakes of the resurrection life of the Son of God. It is the gift of God, the hope of the glory. John 10:28 records Jesus as saying, "and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." This is absolute security.

The Present Advocacy of Christ. This is for all those saved by grace. Hebrews 9:24 - "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us..."

Christ intercedes for us as the Great Shepherd of His flock. He guards their path against the snares of the evil one, in the pleasant ways of His grace and blessing and peace.

Christ as High Priest continues forever. Hebrews 7:23-25 -

23 ¶ And they truly were many priests, because they were not suffered to continue by reason of death:

24 but this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

From the 23<sup>rd</sup> Psalm: "The LORD is my shepherd; I shall not want."

The Regeneration by the Holy Spirit. Born of God, now a child of God, joint-heir with Christ.

A Study on Grace - Lesson IV continued

Let us read related verses -

John 1:13

13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:3-6

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Titus 3:4-6

4 But after that the kindness and love of God our Saviour toward man appeared,

5 not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 which he shed on us abundantly through Jesus Christ our Saviour;

The Indwelling Spirit - see John 7:37-39; Romans 5:5, 8:9; I Corinthians 2:12, 6:19; I John 3:24. The staying (abiding) is eternal. (John 14:16.) The believer may grieve and resist (quench) the Spirit but no Scripture says it is even possible for the Spirit to be pushed out or away.

The baptism with the Spirit - see I Corinthians 12:13. This may be understood as organic union with Christ as a branch, grafted into the life union with the vine. In Christ, the believer shares in the imputed righteousness before the Father. This has been described as the white robe representing faith in Christ which makes us righteous before God (Romans 3:22). Thus the baptism with the Spirit is once and for all a union with Christ.

The Sealing with the Spirit. Mentioned only 3 times in the New Testament (II Corinthians 1:22) with the Holy Spirit of promise (Ephesians 1:13; Ephesians 4:30) unto the day of redemption. This ends the possibility of any change.

A Study on Grace - Lesson IV continued

The New Covenant in Christ's Blood. There are two types of Covenants. One is conditional, of which any point will depend on the faithfulness of man. The other is unconditional, which consists entirely of God's declaration of what He purposes to do.

The Law of Moses was a conditional covenant. If the people followed the Law, God would bless them. The Covenant with Abraham is an unconditional one. God declared to Abraham what He purposed to do.

The New Covenant is God's declaration of what He purposed to do for everyone that places their faith in the finished work of Christ on the Cross. So also the great promises of the keeping of God through grace are unconditional. They are in no wise dependent on any point upon the goodness or faithfulness of the believer. The life of the believer is to be unto good works to the glory of God. This is described as bearing good fruit. These works go under judgment only for rewards.

God saves perfectly, for all time and eternity. As God has spoken, so shall He bring it to pass.

Amen.



## A Study on Grace - Lesson V

Grace, chapter 4. Life Under Grace and Law.

God's salvation in grace places the believer as a son of God, a member of the family and household of God, a citizen of heaven. A new manner of life, rules of conduct, must correspond to this new standing. This rule of life for the believer is complete in itself and has no relation to any other past covenants and conditions of conduct. To attempt to please God without knowledge of the revealed will of God concerning daily life would be pointless.

Ignorance has shown itself in the role of legalizers and their teachings. They in effect are discrediting God's grace. Whether zealous or sincere, their efforts are wrong, misguided and misleading.

Section I. Rule of Life under Grace.

Titus 2:11-14.

11 ¶ For the grace of God that bringeth salvation hath appeared to all men,  
 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;  
 13 looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;  
 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

See also Psalms 130:8; Exodus 19:5; Deuteronomy 4:20, 7:6, 14:2, 26:18; I Peter 2:9.

God's grace has been shown unto all men in the Gospel. It is to be continually proclaimed to all. The invitation is "whosoever will". The teachings about conduct only apply to believers. God in no wise seeks to 'reform' or call them to be moral that are not saved.

Two extremes are to be avoided.

- 1.) To be irresponsible and careless, which is sin.
- 2.) To address the burden of law, earning piety and self-righteousness.

The life and ministry of Paul illustrates a life lived under grace.

### A Study on Grace - Lesson V continued

Daily life is to be directed by the teachings of grace. They call for honesty, fairness, purity, beauty, positivity, and upbuilding. Think on these things and then act accordingly. This is what Paul calls upon believers to do, keeping his teachings and his life as an example, with the promise - "and the God of peace shall be with you." (See Philippians 4:8,9.)

The guide: "faith which worketh by love." (See Galatians 5:6.) Christ's life and teaching had two major aspects, as a Jew, the Hope of Israel. He kept, taught, enforced, and fulfilled the law. As savior of the world, He established the new manner of relationship and daily living for the believer under grace.

Many passages in the New Testament mention the commandments of Christ. (John 14:15,21; 15:10; I John 2:3, 3:22,24, 5:2; Matthew 28:20; Revelation 22:14). These were not spoken to the Jews in His public ministry - only the Mosaic Law. His commandments always and only relate to those saved by grace in a new life-relationship to God. "My commandments" always refers to the teachings of grace. Example: "A new commandment I give unto you, that ye love one another; as I have loved you." Paul taught, "Bear ye one another's burdens and so fulfill the law of Christ." (John 13:34; I John 3:23; II John 4:5; I Corinthians 14:37; I Thessalonians 4:2; Galatians 6:2.)

Any who would follow the Mosaic Law are placing themselves as legalists, to try to earn their own salvation and be proud of it. In this they are in effect denying that Christ already fulfilled that Law and paid the price for their salvation by grace.

The personal experience of Paul is an illustration of God's grace and its teachings.

The Teachings of the Law. All divine law is the expression of what God is: holy, just, and good. To contemplate the world of human sin shows the vast gulf between the two. It also brings out the vast compassion of God in bridging that gulf.

Law is generally a rule of conduct. It implies authority and power of the law-giver for enforcement and penalty required.

The Word of God uses the word 'law' in 7 ways. The 10 commandments are unique, written in stone by the finger of God. They epitomize the entire law given to Moses. Christ summarized it further: love the Lord thy God, love they neighbor as thyself.

When Christ fulfilled the law, the 10 Commandments ceased being the rule of conduct. Their principles are stated in the rules of conduct under grace.

A Study on Grace - Lesson V continued

The Law as the Entire System of Government for Israel in the Land. The 10 Commandments were the center. The Judgments were to regulate the social life of Israel (Exodus 21:1-24:11). The Ordinances were to regulate the religious life of Israel (Exodus 24:12-31:18). They were interrelated and interdependent. Instruction on the good, prohibition against what is evil. Prescribed sacrifices remedied the wrong committed. The final and fulfilling sacrifice of the cross met every demand of the law, forever.

The Millennial Reign of Christ will fulfill the covenants with Israel. He will rule with an iron rod of pure law.

The Covenant of Works to be wrought in the Energy of the Flesh for individual or nature. Divine blessing was conditioned on the performance of the entire law of God. In the new covenant of grace, the divine blessing is bestowed first, creating an obligation for a life corresponding to that divine blessing. To work to get divine favor is as under pure law. Showing gratitude for blessing already received is in harmony with pure grace. The high calling of the believer anticipates the indwelling power of the Holy Spirit for fulfillment.

The righteousness of the law is to be filled 'in' us, not 'by' us. It takes place in those "who walk not after the flesh but after the Spirit." To work, as if a Christian, to please God in the power of the flesh is to take on a yoke of bondage.

Any rule of conduct prescribed by man. Man's laws are made for the ungodly and sinners. Religious people living in a society may choose to follow the man-made laws as a social obligation.

Law as describing 'law of nature' is talking about recognized power at work: gravity, sin, and death, and the Spirit of life in Christ Jesus, which frees the believer from the law (or power) of sin and death.

Cause and Effect: Romans 7:21 - when Paul would do good, evil is present in him.

Since the word 'law' is used in this variety of situations in widely different applications, its use must be understood in each context.

In the beginning (between Adam and Moses). By Adam, sin entered the world, and death by sin. All have sinned and all will die as wages of their individual sin. (See Romans 3:21-5:11.) Christ also died 'unto sin', the basis upon which the reigning power of the sin-nature is divinely overcome. (Romans 6:1-8:4.)

The point of the Law. Sin was always evil in and of itself, and in the sight of God. It only became disobedience after the Holy Commandments were given to man. The character of personal wrongdoing becomes rebellion and disobedience against God's prescribed Commands. The punishment of the law being broken must be carried out.

A Study on Grace - Lesson V continued

Israel was given these Divine Commandments to set it apart as a chosen and most responsible people before God. Obviously, they were unable to keep the law. The law, in this manner, proved their helplessness and sinfulness. The law then pronounced condemnation upon all transgressors, which were all the people.

Rather than making people better or more righteous, the law was taken as a reminder of sins - and they had so far neglected practice of the law. (Romans 7:8.) The law, in this sense, provided the measure of all that is holy, just, and good. Contrasted to that are the sins and sinful nature of man: made irrefutable and clear. All people are forced to face that truth: all are sinners, all have sinned. All therefore need a savior from its penalty of death.

All people should be able to see and understand that they had no chance to fulfill the law. So why would they then want to try to follow the law with their obvious and utter inability to do so 'in the flesh'? The law was not given as a way of salvation, but as the clear statement of sin. (Romans 3:20; Galatians 3:11,24.)

As the rule of conduct for Israel in the land, the people failed and would suffer the consequences of curse, condemnation, and death. It was a means of turning the people to God for mercy. This He provided in Christ. The law is a 'schoolmaster', a trainer to bring the sinner to Christ. All the sin offerings were to point to the coming effectual offering of Christ. The Law was fulfilled and completed in its function by Christ's sacrificial death.

The reign of the Law was from Mt. Sinai and Moses to Christ, about 1500 years.

Up until the time of the people's taking the law upon themselves, they had been under God's grace, His blessings, protection, and deliverance from their oppressors in Egypt. Here God was giving them a choice: to remain under grace or taking upon themselves the Law as a system of works, that by their own efforts they would earn God's blessings, protection, and deliverance. In thinking they could perform perfect obedience, they deluded themselves as all others in every time period, even in the present day, that they have the perception of the truth, and understand what works they need to please God, and earn their way into heaven.

### A Study on Grace - Lesson V

Grace, chapter 4. Section 3. The Kingdom Teachings.  
The Reign of Law Ended with the Death of Christ.

Believers in Christ are expected (commanded) to walk holy with God according to the resources of the new birth and the indwelling Holy Spirit. This is the provision under grace.

The Law was given only to the children of Israel. Romans 9:4,5 -

4 who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

It never applied to Gentiles. If they apply it to themselves, it has no divine authority and cannot be considered a covenant with God, and a covenant of works to please Him. They impose it on themselves as rules of conduct for safety, order, and peace of a population.

According to the Scriptures, all time of creation is divided into 7 periods. The Bible's major portion relates to 3 periods: from Exodus 19 to Revelation 20. These 3 ages are - 1. of the law of Moses (Sinai to Calvary); 2. of the kingdom, when Christ returns to earth as King (1,000 years); 3. of the bringing in of the eternal state - new heavens and earth for eternity.

From Christ's death until the kingdom of Christ is the intermediate age of grace.

The kingdom of Christ on earth is promised and described in the Old Testament Psalms, and prophecies, and in the New Testament. Both are essentially legal. Those of the Kingdom go far beyond the requirements of the Mosaic Law. The Kingdom law is more severe and intensified.

The demands for public, private, and even the thoughts to be regulated. This is completely beyond the Law of Moses, which only punished the outward act (such as murder). In the kingdom, anger is condemned. The glance of the eye (in lust) is condemned, where only adultery had been forbidden in the Law.

The Old Testament mentions of the Messiah's reign include the promises to Israel of restored earthly prominence, the universal blessings to Gentiles, and creation (nature) renewed.

The details about individual responsibility were to be revealed by the personal teaching of the King when the kingdom would be at hand.

The Old Testament prophecies about Christ's reign: a rigid reign of righteousness, from Jerusalem, with swift judgment upon the sinner (Isaiah 2:1-4; 11:1-5). A new covenant with His laws put into their minds, and written on the hearts (Jeremiah 31:31-40; Hebrews 8:7-12).

### A Study on Grace - Lesson V continued

The New Testament Gospels record Christ's teachings, which include the teachings of Moses, the teachings of grace, and the message of the Kingdom of Heaven. Each Gospel features these three teachings in a different way.

Matthew wrote to Israel, about their King and His kingdom. Christ is introduced as the "Son of David", Who will bring them a throne, a kingdom, and a King. Christ as the Son of Abraham closes the Gospel.

Mark presents Christ as the Servant of Jehovah. More of His service than his teaching, almost completely addressed to Israel.

Luke presents Christ in His humanity. Written to Jews, yet dedicated to establish the truth with certainty the facts of Christ's life and death from the testimony of eye-witnesses.

John wrote to inspire belief that Jesus is the Christ, the Son of God, the Word of God. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31.) Grace that saves. Chapters 1-12, the grace of God that saves; chapters 13-16, and 19-21 - the teachings of the grace of God.

The great hope of Israel when Christ came was the Messiah of Triumph to reestablish their national power and glory.

John the Baptist proclaimed that the kingdom of heaven is at hand (Matthew 3:1,2), by Christ (Matthew 4:17), and His disciples (Matthew 10:5-7). This was to be proclaimed only to Jews. The Jews were so centered on the worldly kingdom promises, that they had difficulty perceiving, understanding, and accepting the new realities and teaching of grace. This was true even of the disciples and apostles of Christ. This is clearly shown by their question to Christ immediately before His ascension. Acts 1:6 -

¶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

The kingdom of heaven (in Matthew) refers to the rule of God in the earth. The kingdom of God refers to the whole universe as God's domain. The prophets wrote only concerning the Messianic rule of God in the earth. The kingdom of heaven used by Christ indicated the promised kingdom blessings were "at hand". The nation's hope was centered in the forerunner and the king.

John the Baptist was accounted as false, and beheaded. Christ was also judged and put to death. All the recorded evidence was known. Christ was sentenced to death as the King of the Jews. The Jews claimed no king but Caesar. All this was foreseen and prophesied in the Old Testament.

A Study on Grace - Lesson V continued

The offer of the kingdom to the Jewish people by Jesus was genuine. It was not until their rejection and His death that the Gospel of salvation and the formation of the Church from all the nations of the earth. Christ also spoke of the certain fulfillment of every promise to Israel to the time of His Second Coming to earth. God knew beforehand the choice that the Jews would make in their sin and selfishness. They would be held guilty. In every dispensation, man is tested for a divine purpose. This repeatedly forces man to face his own sinfulness, and especially as contrasted with a righteous, holy, and loving God.

As has been observed many times, the Old Testament recorded two lines about the Messiah: 1. the suffering servant, his sacrificial death (Psalms 22; Isaiah 53), and 2. the triumphant undying King and Kingdom. The time element was not disclosed to these prophets. As Israel rejected Christ, the present age of grace and its purpose began and continues. The remaining unfulfilled prophecies of the Old Testament are not set aside or forgotten.

In this sense, in Matthew, the Sermon on the Mount is to be understood as the rules of the King for His kingdom on earth upon His return. It must be clearly understood that this is in complete contrast to every feature of the age of grace. There is no mention of grace, salvation, or union of relationships among believers, the Holy Spirit, God the Father, and Christ.

Christ's 'commandments' were in the message of grace to His disciples. John 13:34 -

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

The kingdom of God was before the Israelites from the proclamation John announced: the coming and then the presence of the King, Jesus the Christ. The kingdom was embodied in the very person of the King, in their midst.

Another aspect is the invisible outward aspect of the rule of God within the heart of every believer in Christ (as the king reigns from heaven), but also believing in the future return of Christ to earth, according to all promises and prophecies (especially those made by Christ Himself).

When Christ was rejected, so also His kingdom, its realization postponed until His return.

The different teachings of each period must be understood and kept separate.

## A Study on Grace - Lesson VI

Grace, chapter 4. Section 4. Contrasts between Law and Grace.  
The development and unity of Scripture.

1. The revelation about God: in the Old Testament, names and works. In the New Testament, the Trinity - relation of each Person of the Godhead to man, differing aspects of saving grace. The Old Testament had continuity concerning Christ as He expounded to the disciples going to Emmaus (Luke 24:27).

2. Prophecy and fulfillment. The recorded fulfillment was complete in every detail.

3. Type and antitype: The truths of the New Testament were typified and foreshadowed in the Old Testament. (I Corinthians 10:1-11).

4. About Satan and evil. The message about these is consistent and develops with the changes in times and God's provisions in Christ.

5. The doctrine of the human condition is sin. Humans sin. God provides the remedy through blood alone.

6. Holiness is required in the conduct of saints. A holy manner, though differing in details in different times.

7. Continuity of purpose unto the ultimate consummation revealed in and related to the Son.

Each of the 3 present independent, sufficient, and complete systems of divine rule in earth.

1. Mosaic Law.

2. Grace.

3. The kingdom of God in earth.

Let us go into more detail.

1. Mosaic Law. Revealed from God to the descendants of Abraham, the Israelites at Sinai. To them alone. It condemned man in his inability to obey God completely (thereby to continue in sin). This was to convince them of their need of a savior, leading to them to Christ. This was maintained by Israel for 1500 years.

2. The Teachings of Grace. Revealed by God through Christ and His apostles - not for the world but for born-again people, in the world but not of the world, heavenly citizens. These describe the exact manner of life. The death of Christ was the necessary foundation for the full showing forth of super-abounding grace. This is the time of the Gentiles. God is not ruling the earth, nor fulfilling the covenant with Israel. Uniquely, the emphasis is on the individual. The Gospel of Christ appeals to individuals - personal faith, personal rebirth, relationship with God, and a gift for service and guidance and power in the Spirit to grow and mature, to



A Study on Grace - Lesson VI continued

become more Christ like. All together, this group of individuals will show forth the riches of God's grace.

3. Teachings of the Kingdom. Satan will be bound. The earth purified. Christ will reign in righteousness, and peace. This will be the first and only time in the history of the world. This will begin violently, all nations will be cleansed of their power structures. Satan and his deception will be removed. Israel will receive fulfillment of her covenants, and the blessing promised the Gentiles will be received, as well as on all of creation. The Church will be with Christ to reign with Him. This period will be the final demonstration of the rebelliousness of man, selfishly pursuing their passions and pride, the wickedness of this fallen nature. These teachings are found in the Psalms, prophecies of the Old Testament, and in the Synoptic Gospels.

God has designated the division of the human family as Jew, Gentile, and the Church.

1. The Jew, or Israel, began with Abraham and then the people as a nation for 1500 years unto the time of the Gospel. The kingdom covenants to be realized at the future return of the King.

2. The Gentile began with Adam. Now with the Jews is offered the Gospel of grace, to share in the glory to come. (Acts 15.17.)

3. The Church began with the death of Christ and the coming of the Holy Spirit, to become the Bride of Christ, the King to reign with Him.

Comparison and Contrast of the Mosaic Law and the Teaching of Grace.

No nation or government is set up under God on the basis of the Mosaic Law. Grace is offered to the whole world which is under the rule of sin. Under grace, believers are called upon to live unto God in a greater moral and giving manner than the Mosaic Law. The command of the keeping of the Sabbath is omitted. Also all claims to the land of Israel are omitted. The Christian is a pilgrim, a citizen of heaven, not seeking a dwelling or long life here. The Law had none of the following: a life of prayer, service to others, evangelism, missions, gospel preaching, life in the Spirit, Fatherhood of God, union with Christ, fellowship of believers, hope of salvation and eternity with God, or hope of heaven.

Mosaic Law: a covenant of works, to be attempted in the flesh.  
The Teaching of Grace: a covenant of faith, to be exercised in the

## A Study on Grace - Lesson VI continued

energy of the spirit.

Both are based on a covenant of works and include common elements. They are different in certain points. A covenant between God and humans based on human works includes conditions of God's promises require faithfulness of man. The kingdom blessings are reserved to the poor in spirit, the meek, merciful, pure in heart, the peace-maker. 'Live by the rules and you shall live.'

The Mosaic Law was also conditional upon the faithfulness and obedience, then come the rich blessings above all other nations. To disobey had dire consequences: curses shall come upon them and overtake them.

The law of the Kingdom (as spoken in the Sermon on the Mount) goes further than Mosaic Law, condemning the thought as equally wrong with the deed (anger and murder, lust in the heart and adultery, etc.). The turned cheek, the extra mile, no refusal when something is asked for.

Grace and the Kingdom compared and contrasted. Including the Old Testament prophecies about the kingdom are in accord with Christ's teachings about the kingdom in Matthew 5-7. John the Baptist first taught purely legal repentance unto good works, as herald of the King (not the Mosaic Law). So also Luke and Matthew record the teaching of the Kingdom of heaven, and the kingdom of God, meaning the earthly rule of Christ as king. Merit of man was required for entrance.

In grace, heaven itself is in view, believers related, and in presence with God and Christ.

The kingdom teachings (both Old Testament and New Testament), peace and righteousness, summarize the requirements of each individual.

In grace the word, belief and mercy are the key requirements. Mercy and grace are given freely to those that believe in Christ. Righteousness is provided (imputed and imparted).

The kingdom reign of Christ will not be a time of sinlessness but for high moral requirements, and just and immediate punishment. All living people that are allowed to enter will still retain their fallen human nature. The Sermon on the Mount outlines these requirements. (Matthew 5:1-12.)

The Beatitudes: blessed are the poor in spirit (the humble): theirs is the kingdom of heaven.

The virtues are not put on by Christians to gain heaven (or the Kingdom of heaven), but as life lived in the power of the Spirit (not to pretend like).

Mourning describes Israel, until their King, the Promised Messiah comes, then they will have joy and praise.

The meek will inherit the earth. The Church has an inheritance but it is eternal, in heaven with God.

To hunger and thirst after righteousness is to work to attain

A Study on Grace - Lesson VI continued

it. Christians are accounted righteous in Christ.

The merciful obtain mercy: pure Law. All Christians have already been given mercy, and are called upon to give what they have already received. Under law see Psalms 18:24-26.

The pure in heart shall see God. Isaiah 33:15-18 includes "...Thine eyes shall see the king in his beauty." Believers see God through Jesus as revealed in our hearts through the Spirit as 'the light of the knowledge of the glory of God in the face of Jesus Christ' (II Corinthians 4:6).

The peace-makers shall be called the children of God. The King of the kingdom is 'the Prince of Peace', and will reign over earth with peace. Those that promote peace will be given special recognition as God's children. Under grace. We are 'children of God by faith in Christ Jesus' (Galatians 3:26). Again, a gift, an adoption without conditions or works.

Those persecuted for righteousness' sake. Christians will suffer persecution for their faith in Christ: "for my name's sake" (John 15:21; II Timothy 3:12; Philippians 1:29).

All the blessings of the kingdom 'shall be' to those that have earned them.

The blessings to Christians through the Spirit are present possessions in super-abundance; love, peace, joy, etc. The fruit of the Spirit.

In the kingdom, Israel is described as salt and light, especially to the Gentiles. All nations will be drawn to the Lord, to accept His reign in all peace and righteousness. Christians are of the Light, children of light (Ephesians 5:8), to show forth our faith in Christ, and lead others to Him. Christians should not glory in works as showing forth of their own merit or virtue, but only as our obedience to the high-calling we have as Christians to show our gratitude and honor what we have been given in God's grace through Christ's, and to live as His children to His glory.

The Mosaic Law related to the Kingdom. It is intensified. The penalties are also intensified. (Matthew 5:20-22,29,30.) No believer is now or ever shall go into condemnation (judgment). (John 5:24; Romans 8:1.) Believers will be judged only in heaven, for rewards.

A Study on Grace - Lesson VII

Grace, chapter 4, continued. In the Earthly Kingdom.  
Prayer for the kingdom and in the kingdom.  
(Matthew 6:8-17; 7:7-11.)

The Lord's Prayer is in mind of the kingdom, and not intended to be a model prayer to Christians. The kingdom is prayed to come with God's will being done in earth, as it is in heaven. One request stands out: forgive us our debts, as we forgive our debtors. This is purely legal, conditional upon one's works.

In the present age, God is dealing with people on the ground of His Grace as it is in Christ. The Christian is to forgive others because of having been forgiven by God through Christ (Ephesians 4:32; Colossians 3:13; I John 1:9). In the coming kingdom, the King will rule with a rod of iron. There is no word of mercy or grace.

Believers have access to God in prayer only through Christ. (Hebrews 10:19,20; John 16:24.) Also, riches in the kingdom. (Matthew 6:19-24.) Right use will be rewarded.

The Father's care in the kingdom is only for those who seek first the kingdom of God and His righteousness. In grace, however, the care is unconditional.

Judgment of others in the kingdom: judge not, that ye be not judged, and with what measure you give out, so shall it be measure to you in return. This is not so in grace.

In the kingdom, false prophets are discerned by the quality of their lives. In grace, they are discerned by of their false doctrine concerning Christ. (II Peter 2:1; II John 1:7-11.) Not by appearance. Entrance into the kingdom requires righteousness beyond that of the scribes and Pharisees (Matthew 5:20). Entrance into heaven is through the finished work of Christ (Titus 3:5). Do unto others what you would have them do unto you: 'for this is the law and the prophets' (Matthew 7:12) is clearly kingdom teaching: a legal principle. Grace teaches sharing your faith in the saving Gospel of Christ.

Human effort is required to enter at the straight gate that leads to life. Grace only requires faith.

The Bible is God's revelation to all people of all ages. Much of it is applied to times past, some wholly future. Conditions of each period are unique to that time. Under grace, the believer endures because he is saved.

The difference in order of divine blessing and human obligation. Under grace, the divine blessing comes first, the obligation second. Under any law, obedience comes first, blessing is secondary. Under law, do and live. By grace, live and do.

The great doctrinal epistles of the New Testament teach God's grace and divine blessings always come before, and human obligation come after. The mighty undertakings of God are expounded, then the one saved is exhorted to live according to those things given in

A Study on Grace - Lesson VII continued

Christ to the glory of God. The believer is called upon to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service. (Romans 12:1.)

Ephesians 4:1 calls the believer to 'walk worthy of the vocation wherewith ye are called'. The saint is kept by grace unto good works, not kept by good works. The Father insists on good works in His children's lives, but not for their condition of remaining His children by the performance of an amount of good works (conditional). His fatherhood is unconditional. The covenant of works (not begun until Mosaic Law) ceased with the death of Christ. Its purpose was accomplished, and its time was fulfilled. The covenant of faith was announced in Abraham, and re-instituted through the death of Christ. This was God's purpose in reaching the Gentiles unto salvation through Jesus Christ. (Galatians 3:14.)

The proposition of becoming acceptable to God by good works appeals to the fallen person as the only reasonable thing to do. Such a person acts like a Christian as necessary to his salvation and is accepted in the fellowship of believers, sincerely behaving accordingly. This is that person's greatest hindrance in understanding his need of a Savior. This delusion is stronger than the person who seeks no relationship with God. Both are lost. By the works of the Law shall no flesh be justified in His sight.

Believing that the "by works" principle is necessary to keep salvation is incompatible with believing in God's grace. The more perfect covenant of faith brings the believer into a perfect relationship with God. No human works could attain this or keep it. Yet, so many work under the illusion that they can attain some level of moral and / or religious works to become accepted of God.

Only Christ could and did fulfill the Law of pure, holy righteousness in the sinners' stead and offer Himself to pay the death penalty deserved by every human. God's grace and power provided for the sinner what the sinner could never do. All blessings flow from faith in what God has done in Christ: forgiveness, reconciliation with God, and an eternal relationship as a child of God.

Degrees of difficulty, and of enablement.

How do these facts relate to each rule of life?

Mosaic Law: a regulation of human conduct. This was imposed upon all Israelites as normal fallen people to rule over their actions, to keep their peace and safety. Because of their weakness, no one could actually fulfill all of its demands until Christ.

No degree of divine enablement is even hinted at. The people could do no more than unaided flesh could or would produce. Over the 1500 years under these laws, man failed. Christ, in His life and death, ended the reign of the law. This should have convinced each

A Study on Grace - Lesson VII continued

individual of the absolute necessity of a Savior Who provided what he could never do for himself. The Grace of God provided the Way, the Truth, and the Life in Christ Jesus, our Lord. All human attempts at working for God's approval are obsolete.

Degree of enablement in the Law of the Kingdom.

The standard of conduct demanded was advanced and intensified beyond Mosaic Law. This included thoughts and intents of the heart. New requirements are added about being yielded and devoted to God. Divine enablement includes 3 provisions:

1. The environment: the earth will be purified and transformed from its present deteriorating condition. Satan will be absent. The personal reign of Christ on earth will immediately be known. His power and inspiration will extend worldwide. All the fulfilled promises to Israel will include their all living in their own land during the reign of their Messiah King. Their blessings will be extended to all nations. God will circumcise their hearts and those of their children, to love the Lord with heart and soul. They will obey the Lord. (Deuteronomy 30:5-8; Hosea 2:14-23; Jeremiah 31:31-34). The Holy Spirit will be poured out upon them to empower and inspire them in each individual's daily life in the kingdom.

The Teachings of Grace. The standard of conduct is dramatically more difficult than in the Mosaic or Kingdom laws. The high calling is to follow Christ in example and goal. The divine enablement is the infinite power of the indwelling Holy Spirit. This is the spiritual person, being born again, a child of God and a citizen of heaven for eternity. As such that person is required to walk (live daily) as is proper for a child of God, and citizen of heaven.

These requirements go above all that is expected or is possible for the natural person. This is a spiritual manner of life, and in a sense, superhuman as well. The focus is on loving others as Christ has loved us (John 13:34; 15:12). This goes beyond the Mosaic commandment to love your neighbor as you love yourself. The Mosaic standard is the degree of self-love. Under grace is the degree that Christ has loved us. (I John 3:16.) Love under grace is the 'fruit of the Spirit' (Galatians 5:22). This love is shed abroad (gushes forth) in our hearts by the Holy Spirit (Romans 5:5).

In the kingdom, actions of love earn rewards, as behaving as God behaves (especially in His benevolence to His enemies, such as rain provided for the just and unjust). Under grace, divine compassion for the unsaved leads to the desire to win souls by sharing the Gospel of Christ anywhere, anytime. This started at Pentecost and has continued ever since, and will continue. Nothing of this kind is found in Mosaic Law or the Law of the Kingdom.

A Study on Grace - Lesson VIII

Grace, chapter 4, continued. Life in the Spirit.

The Spirit is provided to empower each believer to a spiritual rule of life under grace through faith in Christ. This position is clearly stated in very many Scriptures (John 7:37-39; Romans 5:5; 8:9; I Corinthians 2:12; 6:9; Galatians 3:2; I Thessalonians 4:8; I John 3:24; 4:13). This underlies every teaching of grace. All believers have this empowerment equally. No human work, desire, merit, or dedication can bring the Spirit into the human heart. All believers are temples of the indwelling Spirit, and this truth calls for a holy life to so honor that reality.

This is only mentioned in the age of grace. In the other ages, the Spirit is described as coming upon and then departing from people according to a sovereign purpose of God (Psalms 51:11). Under grace, the Holy Spirit indwells every believer, and stays, as Christ prayed in John 14:16. The believer's responsibility is to rely on the Spirit.

This new relationship is the subject of the major part of the teachings of the Epistles. Also, the principle of faith is directly taught. In the believer's experience, when empowered by the Spirit, he will be aware of only his own faculties. His ministry is to reveal and glorify Christ. The evidence of His working will be shown by victory above and beyond the effort of the believer.

For a Christian to take on a list of so-called Christian behaviors becomes works of the flesh will only lead to frustration, things not able to be so accomplished. The Scripture that sets forth the character of conduct of the believer is always connected with the enabling power of the indwelling Spirit. Life of faith is walking in the Spirit. They are inseparable. Apart from the Spirit, there can be no life-giving witness unto Christ. The divine will of God for His child is to be fulfilled in the believer, not by the believer.

Galatians 5:16 -

¶ This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

A soul is saved by faith, the same principle is that whereby the believer is to walk. To be Christ-like is the example of the pattern believers are to follow. (Philippians 2:5; I John 4:17; I Peter 2:21; Philemon 1:21.) Those qualities of a Christ-like life are listed in Galatians 5:22,23 as the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These cannot be generated by the natural man. Only by the working of the Holy Spirit in the heart.

Philippians 4:4 - Rejoice in the Lord always. This comes from

A Study on Grace - Lesson VIII continued

the flowing out of rivers of living water (the Spirit). Philippians 2:13 - "for it is God which worketh in you both to will and to do of his good pleasure." This truth is one of the most extensive doctrines written about in the New Testament, found in the Epistles - Romans 12:3-6; I Corinthians 1:4; 3:10; 15:10; II Corinthians 1:12; 4:15; 6:1-3; 8:1,6,7,9,; Galatians 2:9; Ephesians 3:2-8; 4:7,29; Philippians 1:7; Colossians 3:16; 4:6; II Thessalonians 1:12; II Timothy 2:1; Hebrews 4:16; 12:15; James 4:6; II Peter 3:18.

Section 5. The Law Done Away.

The covenant with Abraham was abiding and eternal. It anticipated the earthly seed through his descendants and the nation of Israel. This spiritual seed that would also be related to God on the principle of faith. Israel chose to accept the covenant of the Mosaic Law. It was temporary and with conditions. It was designed to govern the people in their homeland until the time of the Promised Seed (of the woman). This was the spiritual seed, the hope of salvation through faith.

The law was added - until the seed should come (Galatians 3:19). Righteousness is imputed to believers based upon the finished work of Christ. The Mosaic Law (of works) was supplanted. The whole of mankind is in the category of sinners, with no possible merit before God. Only by grace through Christ by faith. There is no other way. Any use of the law must be self-imposed. To be righteous before God, the whole law must be followed. 'To offend in one point, is to be guilty of all.' No human being has the ability in the flesh to be perfectly obedient to the whole law.

All, Jews and Gentiles, are under grace, which is the only way open to God's acceptance by faith in Christ unto salvation. Galatians 5:18 - "But if ye be led of the Spirit, ye are not under the law." Failure to keep the whole law is an insult to the righteousness of God. (Isaiah 52:5.) Only those that turn to God by faith in the One Who met every demand of the Law, by His grace, are accepted into His family. Paul describes the Law as a schoolmaster to bring them unto Christ, to be justified by faith. (Galatians 3:19-25.)

Romans 7:2-6 describes the woman who marries a second husband while the first one still lives as being in sin. If he is dead, she is freed of any obligation to him. Paul likens this to the relation of the law as the first husband. The sacrifice of Christ paid all obligation to the law, so she could marry another, namely Christ, and under obligation only to Him. This illustrates the wrongness and pointlessness of trying to keep the law in the presence of God.

The new union with Christ enables the believer to bring forth fruit unto God. Put aside the old, fleshly service to the letter of the law.



## A Study on Grace - Lesson VIII continued

### Contrasting the Law and Grace

#### Law

Written (on stone and scrolls).  
The letter killeth (condemns).  
The ministration of death  
is done away.  
Abolished.

#### Grace

Written by the Holy Spirit  
in the heart, giving life.  
The ministration of life in  
the Spirit remaineth.  
Faith and hope everlasting.

Scriptures - Galatians 5:18; Ephesians 2:15; Colossians 2:14;  
John 15:25.

The Mosaic Law is never applied to the believer as regulating  
life under grace.

### The Law of the Kingdom and Grace

The principles of law and grace are destructive to each other.  
To confuse them will be the result of bringing in any legal principle  
under the reign of grace. Any human obligation or merit under grace  
obscures and lessens the great sacrifice of God's Son and perfect  
fulfillment of the law. The believer is not under any Kingdom law.

The motive for good works under grace is not to secure favor  
from God. His favor is offered freely to all through the Gospel of  
His Son. The lavish blessings under grace are never conditional upon  
human effort or merit.

The Law is a covenant of works that demanded no more than human  
nature could produce in its environment.

Grace is a covenant of faith that provides limitless enablement  
of the power of the indwelling Spirit. It brings the spiritual  
believer beyond dependance on the energy of the flesh.

Judaism is of the earth and the flesh. Grace is of heaven, the  
new creation and the Spirit. Judaism anticipated and pointed to the  
value of Christ's death by sacrifice, which believers accept by  
faith. Jesus, while Judaism was still in force, fulfilled the law,  
anticipated the Messianic Kingdom, which will be purely legal in  
character.

The people of Israel were called upon to perform sacrifices  
(Passover Lamb) which pointed to Christ (the Lamb of God). Christians  
proclaim a sacrifice, which points back to the sacrifice of Christ.  
All the forms, rituals, and ceremonies of Judaism also pointed to  
Christ. Christians celebrate their union with Christ as God's  
children, indwelt by the Holy Spirit.

All the earthly promises of God to Israel have been put aside.  
The spiritual promises to Abraham by faith in the promised Redeemer  
were brought by Christ to all people. The mystery that Paul writes  
about is the combining of both Jews and Gentiles into the Church

A Study on Grace - Lesson VIII continued

through God's grace in Christ.

Judaism: an earthly people, living in the flesh. Christianity: a heavenly people, living in the Spirit. This new life is a new creation, with Christ at the center. Its goal and final result will be the unveiling of the glory of God's grace in the ages to come. The nation of Israel, the Chosen People, was to show forth God's glory upon the earth. The Mosaic Law set forth the righteousness of God and commanded what a person must do to please Him. No man ever did or could perform it perfectly. Only Christ could and did.

The law was to keep before the people their sin and inability to please God by their merit. Any human that supposes that he can please God by his own fleshly efforts is under a delusion as old as the race. The utter failure of all men was to convict and convince them of the absolute necessity of a Savior. There is, under grace, no obligation to work to secure favor with God by human merit.

A Study on Grace - Lesson IX

Grace, chapter 4, section 6. The Sabbath.

The observed fact that very few people have actually been taught or even heard of its principles is evidence that grace is not understood. Therefore, to far too many Christians, their belief and conduct is only of a system of human works and personal improvement to gain merit, or earn points with God. The setting apart of a special day (a Sabbath) to God gives people this understanding extraordinary opportunities to earn merit with God. This is again mixing law with Grace, which cancels grace.

The two holy days, the Sabbath, and Sunday (first day of the week), represent the completely separate meanings of Law (Sabbath), and grace (Sunday). The sabbath (seventh) day was not instituted as a set apart day until the sabbath of the Mosaic Law. In Genesis it is mentioned that creation took six days. God rested on the seventh.

No mention of its being set aside is recorded in Scripture until the Mosaic Law (Romans 5:12-14). It was kept by Israel between God and their generations of His holiness. Their compliance was required. To defile the sabbath had a death penalty. Any work was punishable by death.

The sabbath was a perpetual covenant, forever. It was a day of rest: no fire kindled, no buying or selling, food prepared, journey taken, no burden carried. Even the tilled land was to have its sabbath year of rest. This was very poorly observed though strictly required under the Mosaic Law and interconnected with it.

The period of the Gospel. The law was not to be surpassed until Christ's death. During His ministry, He insisted that the Mosaic Law in general and the Sabbath were to be observed, minus the added conditions and details men had added (the Jews considered them as being as binding as Holy Scripture). Jesus said He was the Lord of the Sabbath and that it was planned as a benefit to man - not a burden. In all of Christ's post-resurrection ministry, the sabbath is not mentioned, never applied to Gentiles. Just as the rule of law with the sabbath observation ended with Christ's death.

The New Testament Acts and Epistles. In the Book of Acts, the word Sabbath is mentioned only of the Jews meeting in their synagogue, as following the Mosaic Law. Paul typically took that opportunity to preach Christ. Nowhere is it mentioned concerning Christians meeting on the sabbath in the Epistles.

By the Spirit

In baptism, the Christian partakes of all that Christ is, and all that Christ has done: His life, death, burial, and resurrection (Romans 6:1-10). As a new creation, the old creation with its laws and penalties are left in the past. The sabbath day observance in

A Study on Grace - Lesson IX continued

every reference is designated as a returning to the law to earn merit with God. This belittles the finished work of Christ.

In prophecy, the sabbath is not observed in the age of grace, also the time of Israel's chastisement. It is re-established when the Church age closes (in the Rapture). This is God's perspective as not recognizing or crediting Jews for imposing on themselves a solemn feast or sabbath (Hosea 2:11; Romans 2:14,15). The sabbath will be re-established in the Great Tribulation and the Millennial Kingdom. (Isaiah 66:23; Ezekiel 46:1; Deuteronomy 30:8.)

The sabbath began at sunset, and ended at the next sunset. This could only be observed in a limited geographical location (such as Israel), and would not be possible worldwide in the northern hemisphere. There is no way that a correct representation of God's seventh day could be designated or followed. Any choice, then, is man made and self imposed.

Scripture about the Lord's day: the reason and manner of the observance of the day.

The oddest present insistence of sabbath day observance does not use it as a day of rest, but of great activities: services, ceremonies, and much religious work. The Catholic church produced their own temple, altar, priests, and ceremonies.

The day of Christ's resurrection was planned and predicted (Psalms 118:22-24), which Peter preached in Acts 4:10,11 -

10     be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11     This is the stone which was set at nought of you builders, which is become the head of the corner.

The day of Christ's resurrection is the "day which the Lord has made." On that day, we are to rejoice and be glad in it (Psalms 118:22-24). The first day of every week, a commemoration of the resurrection of Christ. It begins in the early morning, worship, activity, joyful to the end of the day. This is celebration of the finished work of Christ for us. It is not a day of work for us to earn points or merit with God. Paul writes of the Gentile Christian gatherings being on the "Lord's Day", the first day of the week.

A completed week ended on the 7<sup>th</sup> day. The 8<sup>th</sup> day was the first day following the completed week. This pictured a new order brought by the death and resurrection of Christ: a new creation celebrated on a new day (the 8<sup>th</sup>). Under the law, man must work for six days, then one day of absolute rest. The believer under grace begins with a day of blessing on the first day, and the following 6 days are to be lived in the power and blessing received on that first day. This is a

A Study on Grace - Lesson IX continued

covenant of faith, the gift of God, with a new relationship of reconciliation with God through Christ. The 7<sup>th</sup> day was observed in the flesh, hoping to have earned acceptance of God. The 1<sup>st</sup> day is observed with the assurance of being already accepted of God.

To children, they should follow the precepts of the parents, and brought to the knowledge of Christ at the earliest possible age. The Sunday practice of church going should then be a time of joy and celebration, not a law of the parents. Never should it become a boring or unwanted chore.

Sunday and rules. Under the Law, Sabbath rules included great detail, the people as immature and in the flesh, not able to direct themselves. Under grace, the believer is considered a Spirit directed nature and responsible as an adult in the household of God. According to the Spirit's gifts and guidance, each individual is free to express and practice service accordingly: a walk in the Spirit.

The Lord's day celebrates the resurrection of Christ, therefore the believers show their new life in service to Him. We are accepted by God in Him and by Him. Nothing a Christian does, whether on the Lord's day or any other is to earn favor or merit with God, but in response and gratitude for what Christ has done for us which gave us acceptance, both perfect and eternal with our Heavenly Father.

One exception is the instruction, in detail, on how His memorial supper is to be observed.

It was and is a day of rejoicing, celebration of that joy in the Lord. The activities should be adjusted to the law of love. Nothing should be done that would hinder or offend a weaker brother or sister. The Christian has entered, under grace, into the period of rest in the sense that he or she no longer has to work according to God's law, to earn the Sabbath day of rest. The work of Christ completed all work necessary to fulfill the law.

This is accounted to every believer by faith, as the gift of God in Christ, once and for all, by His grace. The Christian is therefore free to rest from all selfish work and to live to the glory and praise of another, yielded to God, not to please God as if earning anything, but to praise and glorify God for what He has already done for us and in us.

A Study on Grace - Lesson X

Grace chapter 4, section 7. In Christ.

This is the unique position of every believer. New Testament teachings of grace mention this concept at least 130 times in various terms: in Him, in the Beloved, by Him, with Him. We are blessed in all spiritual blessing in Christ. From Ephesians chapter 1 -

3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

We are in the sphere of His infinite person, power, and glory. He surrounds, separates us from all else, and indwells the one in Him. The vital living relationship of the branch in the Vine. The fruit of the vine is as much fruit of the vine as it is of the branch. So also as a member of a human body toward the head, its source of life is power. "At that day ye shall know that I am in my Father, and ye in me, and I in you." (John 14:20.)

Ye in Me: By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free (I Corinthians 12:13). It is a part of the new birth in Christ as an organic union with Christ in heaven, in possession in grace with Christ.

The sphere in Christ, like a bird in the air, a fish in the water. The believer is in Christ spiritually, and Christ is in the believer, in the indwelling Holy Spirit; a branch, part of the vine, a member part of the body. Thus God, our Heavenly Father, sees us as a living part of His Son, accepted and loved equally.

The Epistles set forth the new positions of the believer in Christ -

Elect and called of God (I Thessalonians 1:4; 5:24)

Redeemed by the blood of His Son (Colossians 1:14)

Reconciled to God through Christ (II Corinthians 5:19)

Forgiven of all sins - past, present, future (Colossians 2:13)

Justified by faith in God's grace in Christ (Romans 3:24)

Sanctified - set apart unto God in Christ (I Corinthians 1:30)

Perfected forever (Hebrews 10:14)

Accepted in the Beloved (Ephesians 1:6)

Made the righteousness of God in Him (II Corinthians 5:21)

Made right to God in Christ (Ephesians 2:13)

A child, a son of God (John 1:12; I John 3:3)

Free from the Law (Romans 7:4)

Delivered from the power of darkness (Colossians 1:13)

A Study on Grace - Lesson X continued

God's gift to Christ (John 17:11,12,20; 10:29)  
 Object of Christ's intercession (Hebrews 7:25)  
 His inheritance (Ephesians 1:18)  
 A citizen of heaven (Philippians 3:20)  
 Born, baptized, indwelt, sealed of the Spirit (Ephesians 4:30)  
 Complete in Him (Colossians 2:10)  
 Possessing every spiritual blessing (Ephesians 1:3)

All of these are: invisible, not experienced by the physical senses, taken in by faith, contested by the adversary, unmerited, unchangeable. Being in Christ is the same yesterday, today, and forever (Hebrews 13:18). It is eternal - we are saved by Christ to the uttermost (Hebrews 7:25). All of these blessings flow from the exceeding Grace of God.

The believers' possessions are all gained and all retained without struggle or effort, all gifts in God's grace, the riches of the glory of His inheritance in the saints (Ephesians 1:18). All wisdom and spiritual understanding (Colossians 1:9). A new life is imparted, and more abundantly (John 10:10). (The new birth).

The new presence and power of the Spirit. A new inheritance: all things, undefiled, incorruptible, reserved in heaven for you (I Peter 1:3,4). All presence and power of the Spirit are an 'earnest of our inheritance' (Ephesians 1:14; Hebrews 9:15). All are yours; and ye are Christ's and Christ is God's (I Corinthians 3:21-23). The whole Armor of God will allow you to stand against the wiles of the devil (Ephesians 6:10-12).

Access to God requires a mediator because God is holy and man is not. God provided what no man could in the Person of His Son. "God was in Christ, reconciling the world unto Himself" (II Corinthians 5:19). "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world (I John 2:2).

In the Old Testament, no one could be permitted to come into the presence of God apart from the shedding of blood of sacrifice. Christ fulfilled what all these signs pointed to. "One mediator between God and men, the man Christ Jesus" (I Timothy 2:5).

His mediation includes: access into the grace of God (Romans 5:2). The saved are kept and will stand only through Christ. Fellowship with God is brought because the believer is under the precious blood of Christ. This fellowship is Father to son, again and always in Christ (Hebrews 10:19-22). In prayer, only in the Name of Christ (John 14:14; 16:23,24).

The Word of God: the priceless possession of the child of God in Christ - the revelation of the majesty and grace of the Father, the salvation and the glory that is in the Son, the power and blessing that is in the Spirit, the facts in truth about heaven and earth, sin and salvation, angels and demons, life and death, the future and the

A Study on Grace - Lesson X continued

past. See II Timothy 3:16. It is a covenant deed of all the believer possesses in Christ. It is sealed in heaven. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I John 5:13).

The believer's safekeeping: it is according to the purpose of God. God has an inheritance in the Christian (Ephesians 1:18). The one He has saved He will keep. The whole armor of God provides the means to stand and withstand the evil day (Ephesians 6:13-17). Christ is the armour: our Truth, Righteousness, Peace, Faith, Salvation, and the eternal Word of God.

Relationships: with God our Heavenly Father, the believer becomes a son of God in Christ, of God's household, under the Father's tender care and infinite grace and forgiveness. The Son reveals each believer to the Father (Matthew 11:27).

The presence of the Holy Spirit is not disclosed through human emotions and feelings. It is rather detected by the things which He does.

"He that is in you is greater than he that is in the world" (I John 4:4).

The angels are messengers and ministering spirits for them who shall be heirs of salvation (Hebrews 1:14) without direct contact or any kind of fellowship.

The believer is a citizen of heaven, related to the world as ambassador and witness, representing Christ. Jesus advised: "Love not the world, neither the things that are in the world...the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world." (I John 2:15,16).

To human governments, the present times of the Gentiles (Luke 21:24). This according only to the extent of God's permissive will, and toward the realization of His purpose. The powers that be are ordained of God (Romans 13:1-7).

To the unsaved: there are people for whom Christ died. The reasonable service is to share the truth of the Gospel of Christ as Savior and redeemer of all who are lost and without hope in the world. This is the best and most compassionate thing that can be said and done toward any and every one. The elect will hear God's call by the Spirit, and respond.

To the fellow believer, a fellowship as kinship, a union with them: as fellow children of the Father.

We are to love one another as Christ has loved us. (John 13:34,35; I John 3:14; I Corinthians 12:26; Ephesians 5:2; I John 4:7,11; Hebrews 13:1; Romans 12:9-16; Colossians 3:12,13; I Peter 3:8,9.) Keep the unity of the Spirit in the bond of Peace (Ephesians 4:1-3). Be kind, tenderhearted, forgiving (Ephesians 4:31,32). Comfort and edify one another (I Thessalonians 5:11). Be clothed with humility (I Peter 5:5).



A Study on Grace - Lesson X continued

Do good to all, but especially to them of the household of faith (Galatians 6:10). Prayer for all saints (Ephesians 6:18). Submit to those over you in the assembly and esteem them highly (Hebrews 13:17; I Thessalonians 5:12,13).

To abide in Christ is accomplished only by doing His will. God's power does the enabling. The world believes that a person's sum-total of actions determine his character, which will determine his destiny. This was true under the law but is foreign to grace, which depends entirely on grace and faith in the finished work of Christ on the cross.

All the traits of true believers are described as the fruit of the Spirit (Galatians 5:22,23). They are not found by man's efforts alone, but are found in those who walk in the Spirit (Galatians 5:16). This happens when the believer yields to the guidance and power of the Spirit.

The fallen Adamic nature (human nature) is sin. Three means are taught to control the sin-nature. Two are the product of human reason. The third is the revealed provision of God.

One theory is eradication of the sin nature. It has no Scripture to even suggest it. A thought giving man's reasoning as having power to rule over himself. Scripture describes the believer as present in the flesh, but under the control of the Spirit, which empowers the believer to resist the lusts thereof.

Others propose that rules and regulations can control the sin-nature. This was seen in the history of Israel under the Mosaic Law. 1,500 years of failure speaks for itself.

Under grace, the believer is brought into the closest fellowship with God, and constant dependence upon the Spirit. It is only according to the purpose and Word of God that victory is possible. God looks on the heart. By grace God proposes to change the desires of the heart. This is the leading and guidance of the Spirit (Galatians 5:18). This is under grace, not the law (Romans 6:14).

Walk and conversation include every activity of the child of God. The character is inward. Out of the abundance of the heart, the mouth speaketh, the resulting activities show forth the interior spiritual desires. This has been described as the gift and/or fruit of the Spirit.

The Spirit uses the human as the conduit or the instrument to work spiritually. The motive of the believer is to maintain the sensitivity and attitude of cooperation with and yieldedness and dependence on the Spirit. This is to be intelligent and compared to the divine ideal daily. Grace teachings are guides and principles.

One: the perfect law of liberty. The child of God is free from every aspect of law, and the moral codes and conventions of the world. As a citizen of heaven, he is under grace.

"Stand fast therefore in the liberty wherewith Christ hath made

A Study on Grace - Lesson X continued

us free, and not be entangled again with the yoke of bondage." (Galatians 5:1.). Liberty is defined as the condition of not being under the dominion of others, or restricting circumstances. Freedom to follow one's own choices and preference.

God has provided a sufficient safeguard and guide of the divine ideal in the heart. "For it is God which worketh in you both to will and to do of His good pleasure." (Philippians 2:13.) God also provides the power for its execution. The child of God is free from trying to please God by normal (fleshly) human effort to follow a set of worldly rules (even within a church).

Each believer is called upon to grow and mature in their faith and behavior. This leads to more and more awareness and dependence upon the indwelling Holy Spirit to spiritually lead, guide, direct, and empower the believer to the path of the ideal child of God, as exemplified in Christ. As the glorious realm of heaven is totally enlightened, so the child of God becomes increasingly enlightened within. This shines forth in words and actions, which in turn shine forth the light of the truth of the Gospel of Christ.

The only exception is the law of expediency. This describes a manner of life adapted to the ignorance and prejudices of men to whom the believer is a witness for his Lord, to lead them to Christ, or to edify in the faith. Thus man's laws or customs may be followed (if good or neutral) in order to avoid personal danger or injury, and in order to reach out to those in such situations.

The law of love. To reach out to the unsaved, and consideration of the conscience of a weaker brother. Paul describes it: be all things to all men, that by all means some might be saved. The ultimate example is the complete sacrifice of Christ for all people.

The Hope of Glory and Christ within. This is the mystery not revealed in the Old Testament, but revealed in the New. This is the present age of the plan and purpose of the grace of God in Christ. The church of which Christ is the head, and His body is the members. As such, the member is part of all that Christ has ever done, of all that He is doing, and all that He will ever do.

The mystery of unity includes each individual as forever complete in Christ. He is the showing forth of all that God is, and at the same time, the showing forth of all that the believer is in Him. Christ unites God to man, and man to God. Man now sees God in Christ, and God sees saved men in Christ.

The indwelling Christ and His presence may be discerned. This is an assurance and evidence of eternal position and every possession in Christ. This is the hope of glory when in that moment He shall appear, calling us to Him. (Colossians 3:3,4; John 14:1-3.)

The believer has been saved out of the world, no longer a partaker of it - past, present, or future. Its past is sin and death. The present is confusion under the permitted rule of satan. The

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future will be judgment. The people on earth will be the divine method of dealing with them by law in the Millennial Kingdom.

Out ultimate destination is the eternal state in the new heavens and new earth, in the presence of God and Christ.

Amen.